CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

BURNS' INQUIRY.

(Continued from page 121.)

On the qualifications for the divine favour, as made known by Christ and his Apostles.

I shall now endeavour to explain to you what I think the general principle upon which our Lord and the Apostles went, when they declared their instructions respecting the qualifications for the divine favour.

At the time when our Saviour appeared in the world, the *light* of natural religion and those traditions which we have reason to think would be preserved for some time in the family of Noah was almost completely extinguished, and the majority of the Gentiles were sunk in the grossest idolatry, and corruption of manners. The Jews, who had been favoured with successive revelations of the divine will, and had been preserved by the most extraordinary interpositions of providence, had also failed in making that improvement of their advantages, which might have been expected; and the vigourous and enlightened piety of their ancestors had dwindled down into a system of insipid formalities, and a spirit of base superstition.

Independent of this general corruption, the light of nature and the Mosaic dispensation was comparatively obscure, even at the best. Those who lived under it had no distinct and steady assurance of immortality; they did not know exactly the rule of administration, which God had laid down for the moral government of the world, and the limits to which he would extend his mercy and forbearance to the guilty. They were not acquainted with the purest principles of morality, and with all those encouragements which it has pleased God to provide for well-doing. In these circumstances, the minds, even of the best, never attained that maturity of knowledge and virtue of which human nature is capable; and which was the great end of that scheme of providence which had been unfolding from the beginning. In this respect "all had sinned (without exception) and come short of the glory of God.

When our Lord, therefore, promulgated his religion, and introduced a new dispensation which brought life and immortality to light, which furnished additional means and incitements to virtue, and required a greater degree of purity in the character of his disciple than had been hitherto attained, he addressed all men as standing on a level. They were all defective in that knowledge and virtue which would be acquired under his reign, and which were necessary to the perfection of the human character. There was no doubt of a comparative difference between the general character of the Jews and the Gentiles, and between individuals belonging to each of the two religions; but any superiority which the Jews or particular philosophers might possess in this respect, did not bring them so much nearer the kingdom of heaven as we should be apt at first view to imagine.

The profligacy of the heathens arose in a great measure from their gross ignorance, so that when the gospel revealed to them the true character of God, the plan of his moral government, and the hope of immortality, these objects, especially, considering the manner in which the Apostolic testimony concerning them was supported by miracles, could not fail of appearing very striking and novel; and on that account were the more calculated to arouse their minds, and induce them to give the new religion a serious consideration. On the other hand, the Jews, long accustomed to consider themselves as the favourites of heaven, and to expect that when the Messiah came he would be a splendid temporal prince, were apt to be offended with a religion which put the Gentiles on a footing with themselves, and held forth nothing but spiritual and moral advantages to it's subjects.

Something in the constitutional character of some individuals, similar to the distinctive difference of the Jew and the Gentile, was also calculated to produce the same effect with regard to the reception which they would give to Christianity.

The thoughtless, but perhaps generous man, who had plunged into vice from mere want of consideration, and of sufficient incitement to a virtuous life, might be struck with the splendour of those discoveries which the gospel made, and brought to a salutary change of mind; while the proud Pharisee, pluming himself upon his superior sanctity, and feeling no necessity nor desire for any further improvement in divine knowledge or virtue, would view the humiliating doctrines and lowly manners of the son of God with indifference or contempt. In these and other respects Christianity cast a new light on the human character, and made it difficult to judge from their past conduct what they might do in future. If to these circumstances we add the further consideration, that Christianity was intended expressly for the reformation of mankind, it would have been obviously improper to have shown any preference, it's first addresses, to one class of men above another on the score of past service; because that would have been to judge the world, and not to save it, which our Lord assures us, was quite contrary to his intention at that time.

He made it his first business, therefore, to issue a proclamation of general indemnity to all, without exception, who would embrace his religion. In a messenger sent down from heaven, clothed with supernatural power, nothing could be better fitted to allay the apprehensions of the guilty, and win them over to a sense of their duty. He took no *retrospective* view of their conduct, nor inquired whether they were Jew or Gentile, rich or poor, righteous or wicked.—His offers of pardon were completely unshackled by any *previous* qualifications whatever.

But while he thus cast a veil of oblivion over all past misconduct, he was careful to insist on such *present* qualifications as were fitted to insure their *future* good behaviour. He demanded such a change of mind and principles, as to afford a reasonable ground for hoping that they would not abuse the goodness of God, but rather be influenced by it, to live in his fear and to his glory, during the remaining part of their lives. Here, then, is a principle by which we may fix the exact limits of those great qualifications, which are *necessary* to justification.

It is necessary to adopt such principles, and manifest such dispositions, as will render us proper and worthy objects of mercy in the eyes of a benefactor, whose great design in bestowing this favour upon us is, "to save us from our sins, to redeem us to himself: a holy people, peculiar, and zealous of good works:"—but *it is not necessary* to do any particular quantity of good works, to acquire any particular strength and habits of virtue. Abundant encouragement is given to these things by the glorious rewards which are promised to those who excel in well doing, and which shall be distributed in exact proportion to the comparative merit of individuals; but in the mean time, and till once opportunity is afforded for displaying these proofs of moral improvement, God is pleased to accept us freely, and frankly, upon manifesting the principles and dispositions above mentioned.

This principle, respecting the limits of those qualifications which are regarded in the exercise of mercy, is so plain, and distinct, so free from the inconvenience arising either from the extreme of asking too much or too little, that I hope it needs only to be clearly stated, in order to meet the approbation of both parties. I am persuaded that it contains the substance of their *meaning*, and is one of those fundamental principles of Christianity which has been believed and acted upon by well-informed Christians, of every sect and generation.—It's truth and importance is quite independent of any opinion that may be formed of the atonement. It may be either true, or false, that the justice of God could not be satisfied without an equivalent satisfaction, the merit of which was to be imputed to us as the ground of our pardon. The solution of such a question certainly must affect our sentiments respecting the native benevolence and mercy of the divine character, but the wisdom and even the moral necessity of regarding a proper qualification, and such a one precisely as our Saviour made choice of, is sufficiently apparent, and perfectly consistent with any of the theories which have been adopted.

You may ask them why have the Calvinists been so adverse to admit the necessity of moral qualifications, with respect to justification; or why has there been any dispute about the business at all? The reasons are, 1st. The want of distinct and definite ideas of the terms used in speaking of the subject. 2d. The application of the general principle to particular cases, and situations occasioning a variety of qualifications the connexion of which is frequently forgotten, from want of attending to the principle from which they all flow. 3d. The circumstance of some of these qualifications being more conspicuous at one time than another, and more descriptive of the general character, and being more frequently noticed on that account by the sacred writers.

TOULMIN'S LETTERS.—Letter I.

Continued from p. 137.

The following chapters, viz. the 7th and 8th, places us, with Stephen, before the council, to hear his defence of the Christian faith, and to witness his martyrdom. His discourse is a brief review of the conduct of the God of glory to the Jewish nation; and, before he could enter upon the principles of Christianity, he is interrupted by his hearers, and hurried away to death. He "was stoned invoking,* and saying, *Lord Jesus, receive my spirit;* and he kneeled down, and cried with a loud voice, *Lord, lay not this sin to their charge.*" This protomartyr was favoured with new and signal manifestations of the character and glory of his master, to support him in the hour of suffering. A supernatural vision was displayed before him. He saw *the glory of God*, some sensible token of the divine presence, and *Jesus standing at the right hand of God.* "It was natural for him to commend his spirit to that Jesus, for whose sake he was then expiring;" and whom, if not at that instant visible to him, he had immediately before seen, represented in a state of high dignity and exaltation: "And as to the prayer for his enemies, his using the word *Lord*, by no means implies that it was directed to Christ;—this is a title by which the great God himself, whose glory he saw, is generally addressed.—The case of Stephen was a peculiar one."—While his language was expressive of his ideas concerning the character of Christ, the form into which it was cast, was the effect of the *presence* of Christ with him in vision. It arose from the impulse and influence of extraordinary circumstances. It was not the language of one instructing others, with a view to bring them to the same sentiments he himself held; nor was it followed, as far as we can find, with any conviction in the minds of those who heard him thus expressing himself. Here, then, I meet with nothing directly to our argument, except that the divine being is uniformly spoken of as *one person.*

The eigth chapter records, in general terms only, the preaching of Philip to the city of Samaria, and the conversation he had with the pious eunuch of Ethiopia; in each case faith and conversion were produced. But I am led to conclude, that the same general Unitarian principles were the grounds on which these excellent effects arose; for I am not informed of any other principles having been, on either occasion, inculcated. That Jesus is the Christ, the Son of God, was the simple principle on which the eunuch was baptized; and of the Samaritans it is said, that, when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. I am not authorized, therefore, to suppose, that the tenor of his discourses, though successful, was different from those of Peter on former occasions.

It calls for our attention, here, that the apostles, in all their sermons, as the reader, on consulting THE ACTS for himself, will perceive, did not consider the term *Son of God* as implying true divinity. They neither declare, that his name implies true Godhead; nor do they connect it with any attributes, to lead us to understand it, as implying this. There are passages, which specify the grounds and reasons on which the name is properly applied to Jesus. But what are these grounds? They are the miraculous conception, (Luke i. 31, 35); the most plentiful measure of the Holy Spirit conferred on Jesus, (John i. 14—iii. 34—x. 36); his resurrection from the dead, (Rom. i. 3, 4); and his exaltation to universal dominion and authority. (John iii. 35—v. 21, 22—Ephes. i. 19, 20—Heb. i. 2—iii. 5, 6.) These reasons, so far from implying an equality with God the Father, are totally incompatible with such a principle. They plainly express a subordinate character, dependence, and derived powers. "The name, *Son of God*," says the excellent and candid Dr. Watts, "is often used in the Bible; but it is never once used, that I can find, to signify *true* and *eternal Godhead.* And, therefore, when Christ is called eminently and absolutely *the Son of God*, the meaning of it does not necessarily rise higher than that He is the most eminent of all other beings (men or angels) that are called *the Sons of God.*" The Jews, it is true, charged Christ with making himself equal with God. But this was a *malignant* construction of his words; and our Lord, in his reply, shews that it was not justly grounded on his words, or on the name, *Son of God.* (John x. 34, 5, 6.)—"Jesus answered them, Is it not written in your law, *I said, Ye are Gods?* If he called *them* Gods, unto whom the word of God came, and the scripture can not be broken—Say ye of *him* whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, *I am the son of God?*"—Jesus places the propriety of the name, not on his equality with God the Father; but on his being sanctified and sent into the world. It is evident, from various instances of the conduct of the apostles toward their Lord, that they did not understand him as professing or claiming the character of the true God, by assuming this title, *Son of God:* As when they rebuked him; when they questioned his knowledge of some things; when they wondered, and were astonished, at his working miracles.

The terms, *Christ* and *Son of God*, are equivalent, and used one for the other; as appears from Matt. xxvi. 63; Luke xxii. 66, 70; John i. 34, 39—xi. 27—xx. 31. Peter's applauded confession of Christ's character is in these words, "Thou art the Christ, the Son of the living God." So also John vi. 69—"We believe and are sure, that thou art the Christ, the Son of the living God." But in Mark viii. 29, it is, "Thou art the Christ of God"—and Luke ix, 20, "The Christ of God." The name, *Son of God*, bears, therefore, the same sense in the mouths of the apostles as it doth in the writings of modern Unitarians. The faith on which the former baptized converts, is the same principle which the latter contend is the one fundamental doctrine of Christianity. They look upon themselves as speaking and acting, in this instance, under high authority; under the authority of the uniform language of the new Testament; under the sanction of the approved confession of Peter, on which the Christian church was to be built.

This explanation of the name, *Son of God*, is confirmed by what occurs in the next, the 9th chapter; nay, what occurs there tends to establish the view which has been given, from the preceding chapters, of the doctrine taught by the apostles. It relates the manner of Saul's conversion to the faith of Christ, and the grounds on which he commenced a preacher of that gospel, the believers in which he had persecuted.

In this chapter, the general substance of his preaching is concisely and summarily stated;—and, though no particular instances of its success are enumerated, it deserves notice in the argument I am discussing. "Straightway," saith the historian, "he preached Christ;" or, as some MSS. and all the ancient versions read it, "he preached Jesus, in the Synagogues, that he was the Son of God;" or, as it is expressed, (v. 22,) proving that this is the very Christ." It appears, that the terms *Christ* and *Son of God* are here used as equivalent; as of the same import. This is the point which this recent convert to Christianity labours to establish by weighty and solid arguments; namely, that Jesus was the Messiah, or Christ. This principle was the grand subject of the commission he had received. This was the doctrine he was, as "a chosen vessel, to bear," or preach, "before the Gentiles, to the kings and the children of Israel." It is remarkable, that in making this truth the leading subject of his preaching, he did not adopt his plan of preaching from Peter, and those who had been already laying the foundation of the Christian church, but acted under special direction from Christ Jesus. (Gal. i. 12, 13.) If we may judge of the instructions, which Paul received from Christ himself, by the subsequent strain of his preaching, the substance of which is given in the passage before us, he was not directed to touch, much less to enlarge, upon those points which have been represented by many as necessary and essential to the conversion of sinners.

I next meet with this Apostle as receiving an extraordinary mission to preach unto Cornelius and his house, the words whereby he and all his house should be saved, Acts x. 14. I am all attention on an occasion so singular and solemn. Peter delivers his message; and this is the word, which he saith, "God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) which was published throughout all Judea, and began from Galilee after the baptism which John preached, namely, how GOD anointed Jesus of Nazareth with the holy Spirit and with power, who went about doing good, and healing all that were oppressed with the devil; for GOD was with him. Him, whom the Jews slew, and hanged upon a tree, GOD raised up the third day, and shewed him openly—and he commanded us to preach unto the people, and to testify that it is he who was ordained of GOD to be the judge of the quick and the dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The same doctrine, as I perceive, as before. No intimation about a trinity, a satisfaction to the divine justice, the godhead of Christ, and other opinions, which form the Calvinistic creed; and yet, besides the conversion of all, who heard this, to the faith of Christ, there was a remarkable and miraculous sanction given to it from Heaven; for, while Peter was speaking, the Holy Spirit fell on all them who heard the word. Was not this a divine attestation to the truth and *sufficiency* of his doctrine; a proof that he delivered the whole counsel of God, so far as it was necessary to the salvation of his audience? But I meet here with none of those doctrines, which, it is generally thought, are a necessary foundation for faith and repentance. I meet with none but such which, as an Unitarian, I embrace and rejoice in with devout gladness.

"Gnat-strainers, says Toplady, are too often camel-swallowers; and the pharisaical mantle of superstitious austerity is, very frequently, a cover for a cloven foot. Beware then of driving too furiously at first setting out. Take the cool of the day. Begin as you can hold on. I know a lady, who, to prove herself perfect, ripped off her flounces, and would not wear an earring, a neclace, a ring, or an inch of lace. Ruffles were Babylonish—powder was antichristian—a ribband was carnal—a snuff box smelt of the bottomless pit. And yet, under this parade of outside humility, the fair acetic was—but I forbear entering into particulars: suffice it to say, that she was a concealed antinomian. And I have known too many similar instances."

Cardinal Pole.

"During his residence in Italy, on the demise of Paul III. cardinal Pole had been elected pope, at midnight, by the Conclave; and sent for to come and be admitted. He desired that this, as it was not a work of darkness, might be postponed to the morning. Upon this message, the cardinals without any further ceremony, proceeded to another election, and chose the Cardinal *de Monte;* who, before he left the conclave, bestowed a cardinal's hat upon a servant who looked after his monkey."

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*Doddridge's translation. There is no word in the original to answer to the word *God*, supplied by our translators, as appears by its being printed in Italic.

Christian Register.

BOSTON, FRIDAY, APRIL 18, 1823.

We have lately heard a Sermon, from a gentleman who is reputed to stand in the first ranks of orthodoxy, which, had it been preached by some gentlemen we could name, would undoubtedly have been set down as a "rank Arminian" sermon. At no time do we recollect to have heard the duty of believing and acting for ourselves, and the folly of waiting till we are moved or acted upon, more strongly urged and insisted on, than in the discourse to which we allude. And though we could not approve of all the illustrations and arguments, and thought some of them particularly unfortunate, and unworthy of their author, yet, taking the sermon as a whole, and considering the audience to which it was delivered, we think it was adapted to do good; and we hope that nothing will be delivered inconsistent with it, to mar its effect.

In reflecting on the character of this discourse, we could not but feel some surprise at the striking difference between the doctrines it inculcated and those which we have almost uniformly heard advocated by preachers of the orthodox class. If we mistake not, Dr. Beecher himself, to whose discourse we have alluded, has heretofore sustained and gloried in the reputation of, at least, an *anti-Arminian* preacher; and we presume he still retains the same opinions. Now, though we are always happy to hear the doctrine of human ability, and the duty and importance of personal exertions in the business of salvation, as powerfully enforced as we did on sabbath evening, and hope this style of preaching will be more observed by our orthodox ministers—yet it is very natural to inquire why the old course should be suddenly abandoned, and a style of preaching, formerly so obnoxious and heretical, adopted.

The best solution of the mystery that occurs to us, is, that the *good sense* of the preacher taught him that the doctrines of human inability, election, decrees, &c. tend to discourage exertion, and "*to paralyze, wonderfully, the feelings of the soul*"—and that his anxiety for the spiritual welfare of his fellow-beings, outweighing his love of system, induced him, even at the risk of venturing on heretical ground, to preach the plain and scriptural doctrines of human ability, and the value and efficacy of human exertions, as they were inculcated by Christ and his apostles. And we were confirmed in this opinion, by observing how well it accorded with the principles of a late writer in the Missionary Herald.* The doctrines of human inability, election, and decrees, are considered dangerous doctrines at the time of a *revival*; they must be kept out of sight; they furnish an excuse to the sinner for doing nothing; and "*paralyze, wonderfully, the feelings of the soul.*"

We do not speak of this change in the style of orthodox preaching, as a subject of reproach to our brethren, but as a most commendable and praise-worthy improvement; and we consider it as a high cause of rejoicing and congratulation with every sincere friend to the true practical influence of christianity, that men so earnest and engaged as our orthodox brethren are, in promoting what they think to be the religious welfare of mankind, should at length have abandoned the style of preaching, which liberal christians have so long denounced, as of immoral and destructive tendency—and have embraced the good old-fashioned way of preaching, of which we have so eminent an example in Christ's Sermon on the Mount, and which tells men that they shall be judged, and either punished or rewarded according to their *works*; that they shall be known "by their *fruits*"; and that it is not every one that crieth "Lord, Lord," that "shall enter the kingdom of heaven," but "he that doeth the will" of his "Father who is in heaven."

*See Ch. Reg. March 28th, editorial remarks; also, April 4th, an article over the signature of *John Robinson*.

It appears by late English publications, that the celebrated questions of the Bishop of Peterborough, of which we gave some account in the first volume of the Register, (See pp. 69, 77, 81) have occasioned considerable complaint and disturbance in that Bishop's diocess. A petition has been presented to the House of Lords, on the subject, by Lord Dacre. It was supported also by Lords Holland, and Calthrope. The Bishop of Peterborough spoke in defence of the course he had pursued, and stated that it was the most convenient method he could adopt to satisfy himself of the qualification of the candidates for ordination. The question was taken on referring the petition to a committee, and lost, 19 voting for, and 58 against it.

Unitarians at Madras.

A small society of Unitarians has for some time existed at Madras. The leader of this society, as some of our readers may remember to have been informed, is William Roberts, a native of that country. This truly excellent man has been for a great number of years earnestly engaged in promoting the moral and religious improvement of his countrymen. Though he has met with many obstacles and discouragements, yet he still perseveres in his benevolent work. He speaks encouragingly, though modestly, of the success of his exertions. Besides a respectable number of natives, there has been an addition to their society from among the Roman Catholics. Of one of these converts, William Roberts speaks in high terms of commendation. His name is Anthony Maliapah. He is at present instructing a school, and is very earnestly engaged in preparing himself for the office of a religious teacher. Roberts speaks of Anthony as his probable successor, and recommends him to the notice of the English Unitarian Association, who have interested themselves in the welfare and success of the society at Madras. Roberts is now fifty-five years old, and is considerably infirm; and having a family consisting of a wife and six children, dependent upon him, he is unable, without some foreign aid, to devote himself so entirely to the duties of his situation as teacher, as the circumstances of the society demand. He states that *five* pounds per month would support his family, and leave him so free of care that he could devote himself exclusively to his duties as teacher. Some aid has formerly been afforded him by the English Unitarians, and it is hoped that something will continue to be done by them to countenance and strengthen him in his judicious and truly benevolent labours.

In most Roman Catholic countries, various expedients are used to prevent free inquiry, and a detection of the errors and corruptions that abound in the Catholic Church. Among other expedients, one is, to prevent the circulation of any books which contain free discussions of religious subjects. In most Roman Catholic countries, an *Index Expurgatorius*, or catalogue of prohibited books is published, and any violation of the order, by owning or reading forbidden books, is punished with severity. A regulation of this kind is in force at this moment in Italy, by which no Bibles in the language of the country, are permitted to be sold or used, except it is some very expensive edition, which cannot be procured by the poor. And even then, it is prohibited unless it is accompanied with a Latin text, and with ample notes. None of the prayers used in the public worship in Italy, are in the native language of the country.

It appears by some remarks of Leicester Stanhope, on the importance of establishing a free press at Goa, that the Roman Catholic religion is still in some degree prevalent all along the Eastern coast of the hither peninsula of India. It was introduced by the Portuguese, whose settlements formerly extended, and whose language is now spoken along the coast of Africa and Asia, from the Cape of Good Hope to the Sea of China; and in most of the Islands of the Malayan Archipelago. The extensive use of the Portuguese language in that part of the world, is considered a very important and favourable circumstance, as it may become the medium, through the aid of a free press, of a rapid and extensive diffusion of knowledge in that part of the world. The above-named writer, speaking of the principal sources from which Hindoo society is susceptible of improvement, says that these sources are, "*justice, education, and discussion;*" all which must be eminently promoted by the establishment of a free press at Goa.

Mr. Stanhope, speaking of the *Index Expurgatorius*, and of the other reprehensible acts of the Inquisition, says, "should it be asked, why now declaim against the Inquisition? it may be answered; because its frightful decrees substantially exist in every country where the press is still under any restrictions not essential to the maintenance of civil liberty; and because twelve millions of my fellow-subjects in the Madras Presidency, are actually under a *Censor of Heretical Pravity*. This officer has latlely prevented the printing in Tamul of the Prayer Book of the Unitarians—a sect of all others the most likely to introduce Christianity into the East."

The great bulk of the Hindoos are sunk into gross superstition. The number of their gods, is said to be three hundred and thirty millions. But the Hindoo religion, in its uncorrupted state, approaches to a system of pure Theism. The most learned Brahmuns are Unitarians, according to the doctrine of Kreeshna; though they so far accommodate their practice to the prejudices of the vulgar, as outwardly to perform all the ceremonies pscscribed by the Veids.

In further remarking on the state of things in the East, this writer observes,—"It is not to be denied, but proudly asserted, that a free press must at length produce in Asia, one of the greatest revolutions that ever appeared in the world. The government of the Hindoos is a theocracy. Their manners, customs, and mode of thinking—their castes, their laws, their despotism—all rest upon this superstition, which cannot long prevail if exposed to collision with a free press."

By the Second Annual Report of the New-York Unitarian Book Society, it appears that that association is in a flourishing condition; and is doing much for the cause of pure and rational christianity, by the publication and distribution of religious books. It has on hand, probably the best collection in the country, of Unitarian tracts and pamphlets, as well as a considerable variety of well-chosen theological works of a larger kind. It embraces in its plan of operations, the distribution of Bibles. From the publication of its Rules, which accompanies the Report, it appears that the association is under very liberal, but very judicious regulations. It is pleasing to see such associations multiplying throughout the country; and we cannot but hope that the public attention will be more and more awaked to their importance as the most effectual enemies of narrowness, bigotry and intolerance.

Hampshire Christian Depository.

An establishment has been formed at Northampton, called the Hampshire Christian Depository. The object is to afford a place for the deposit of such articles as any individuals may be disposed to contribute, for the benefit of Missionary Societies, or of any benevolent Societies. Articles of produce or clothing are sent to the depository and either exchanged for money or used by the Societies for whose benefit they are contributed.

The estimated amount of property transmitted through the depository, during the year past, has been upwards of $1400. This was all received from *twenty eight* towns; nearly $600 of it was contributed by five towns, viz: Cummington $88 13—Northampton, $105 65—Southampton, $99 42—Granby $92 94, and Whately $212 53.

Extract from the Address of the Trustees of the Massachusetts' Evangelical Missionary Society.

There is an accumulating fund of about $4000, which has been formed of the larger donations and contributions. There have been many donations of $50, and many of smaller sums, from individuals; one of $2000—annual contributions by the Ladies in West Church, and New North Church, Boston; in North Church, Salem; in Brookline, Northborough, Concord, Worcester, &c.; and occasional contributions in too many parishes to be enumerated.

It ought to be understood however, that it is more desirable to have a constant stream of small sums, than rare contributions of large amount. The Society is far most indebted to those who aid it a little every year. It is very dessirable that the number of annual subscribers should be increased. It is desirable also that *Auxiliary Societies* should be formed. If the ladies, or the young men, of our several parishes, would form among themselves auxiliary societies, to which they would pay but fifty cents a year, the whole annual sum thus collected would be very important. *Drops added to drops, constitute the ocean.* To effect this, would demand nothing but the active exertions of one or two individuals in each society.

Another mode of aiding this object, might be by *annual contribution* in our churches. Few of our churches are ever called upon to contribute for religious charity. But certainly, it is a very little thing to ask that Christians should once a year put in their mite to aid the extension of religion among their destitute fellow-men. It might easily be shown that no man can reasonably do less than this. Many churches have a collection at Thanksgiving for the poor; why not another at Fast for domestic missions? What might be expected to be the result?

First of all, we should become more generally interested in the cause and progress of religion, and should be sure of doing something systematically in the high duty of benevolence. Many do nothing in it, or nothing right, for want of some such system.

Then, in the next place, how easily would the sums which are needed be thus obtained. There are about one hundred parishes of a character to patronize this society for home missions. Take the rich with the poor, and their contributions could not be on an avarage less than $40. Add to this annual subscriptions, and auxiliary societies, which might average $10, and we have $50 from each of the hundred parishes. This will give *five thousand dollars* a year.

How much good might be done with this sum! How little exertion of a few individuals in each church, would collect it. We hope that there will not be found wanting those who will do it.

We do not forget, in the mean time, that there are other objects which demand as well as this, the attention and patronage of our churches. There are several which we most earnestly desire to see prospering. But there is therefore the more reason for pressing this. There are some who would make the number of the calls for public aid a reason for attending to none. On the contrary, it is a reason for doing more, and for doing it more systematically. And we shall think the cause of religion equally advanced by the means we have recommended above, even though half the contributions should be devoted to other objects than this. For in that case, four times as much would be actually done for religion, than is now done. And we hope and trust, that what *has been done* is not to remain as a specimen of what we are *willing to do*.

For the Christian Register.

OBITUARY NOTICE.

Died at Newburyport, April 2d, Mr. GEORGE TYNG, a member of the Theological Institution, at Cambridge.

It is calculated to awaken the deepest feelings of sorrow and religious trust, to observe the frequency of those notices, which inform us that another of the valued and promising members of our community has gone to his reward. We cannot unite with those, who think that the great number of such particular obituary notices is to be lamented, or in any degree discouraged. Religion is not a subject in which we are to expect or desire novelty. Its interesting and solemn truths must be always the same; and they are to be repeated in every proper form, and enforced by every proper means, until they are universally known, felt and obeyed. And in what way can this religion be better recommended than by a constant appeal to those examples of piety and excellence, with which God in his goodness indulges us? However common these examples may be, they are not to be neglected, until at least they excite in some bosoms an earnest desire of imitation. We rejoice that they are frequent; that the records of every week bear new testimony to the power and excellence of our holy religion. And with our resignation to that mysterious providence "whose ways are past finding out," should ever be mingled our fervent prayer that we may derive instruction from the loss of those, who had engaged our warmest affections, and on whom were placed our fondest hopes.

Of this character is the melancholy event, which we are now called to notice. Mr. Tyng became a member of Harvard University in 1818. Before he received his Degree, he made known his intention of devoting himself to the profession of Divinity, and soon after joined the theological school at Cambridge.—To the high and interesting duties in which he now engaged, he gave the best affections of a warm and generous heart, and all the powers of a vigorous mind. His health, even at this time, was by no means firm. He had been visited by a severe illness the preceding winter, from which, it is probable, he never wholly recovered; and such was his ardour and entire devotedness to his present pursuit, that in a few months, it was evident to all, that the effort would be too much. A constitution already weakened could not meet the demands which his uncommon exertions made upon it; and he was obliged to return to that family, whose brightest hopes were soon to be destroyed.—During this residence at Cambridge, his whole conduct was distinguished by uncommon purity of feeling, and integrity of purpose. Ardent in his feelings, and possessing intellectual powers of by no means ordinary character, his progress was at once rapid and thorough. How faithful was his application, and how unremitting his exertions to qualify himself for future usefulness, the event, alas! has too well proved. But it is more especially on his religious character, that we delight to reflect. He appeared by constant and severe discipline to have brought his mind and all his feelings to that state which truly deserves the name of Christian, and which is peculiarly important to the Christian minister. There was in all his conduct an unfeigned and habitual seriousness. He earnestly deprecated and sought to avoid every thing like levity on the solemn subjects of religion. And whenever he had cause, as all good men sometimes will have, to lament a hasty thought or an ungarded expression, his frank avowal and sincere sorrow told that it was but the weakness which belongs to this imperfect state. His views of religion were rational and serious. His opinions were formed by his own careful examination of the revealed word of God. And while he regarded these opinions as intimately connected with all that is pure and excellent in the religion of Christ, and as highly conducive to real holiness, he also felt that there is something far better than all opinions—a humble and devout spirit yielding its fruits in an active, useful and holy life. He sometimes alluded to his own condition and prospects, in a manner which evinced that his expectation of long life was far from being presumptuous, and that his piety was as deep and fervent as it was unobtrusive.

But it is not our design to eulogise. We wish rather to express our sincere sympathy with those afflicted friends who knew and loved him most, and to excite in ourselves and others an earnest desire to be made better by an event so full of instruction. To his family, we feel that this visitation is indeed severe, and were they left to mourn without hope, might be overwhelming. But they cannot reflect upon the character of their departed friend, his devotedness to duty, his humble and well-grounded hope, and his entire resignation to the will of Him who takes only what he gave, without feeling that in their sorrow there is much consolation; and a consolation of which nothing can deprive them. These dark dispensations are sent for other purposes than merely to awaken our grief. The sincerity of our affection for those we have lost, will be best proved by our endeavours to imitate them in all that was pure and excellent. It will be of little avail that we mourn their departure or record their virtues, if we do not strive to live in such a manner, as through the mercy of God, will enable us soon to be reunited with them in that world where sorrow and separation are not known. He whom we now mourn was indeed estimable: we could speak of his mind and heart in terms of much higher commendation than we have yet employed. But it is not necessary. God in his inscrutable wisdom has taken him away, and we firmly trust, has called him to scenes of higher, surer, and more enduring felicity. It remains for us to discharge with the same fidelity every duty, to engage with the same warmth and sincerity in the great work before us, and be prepared to meet, with the same pious resignation, our own last change.

Cambridge, April 9.

From the Portsmouth Journal.

A society has been formed in Newburyport for the purpose of *promoting religious instruction in the Isle of Shoals.* These islands are situated within nine miles of Portsmouth, and 21 miles of Newburyport, and contain about one hundred permanent inhabitants; yet for the greater part of the last twenty years they have had neither ministers nor teachers, nor schools, nor magistrates. The population, which it is said formerly amounted to nearly a thousand persons, has been constantly diminishing; as the best and wealthiest inhabitants have naturally removed to other places, where they could enjoy religious instruction themselves, and give their children the benefit of public schools.—The departure of these inhabitants has of course increased the poverty, ignorance and vice of those who remained.

The condition of these people is indeed remarkable. Though situated in the mouth of our harbour, and having daily intercourse with the shore, they scarcely appear to be members of the same community with us. They take no interest in public affairs, hold no public meetings, choose no officers, never appeal to our laws, and scarcely acknowledge their obligation to obey them. There has generally been, upon each of the inhabited islands, some one family or individual that has governed the rest with a sort of patriarchal authority; but it has been remarked for some years past, that this salutary sway is becoming weaker, and that the inhabitants were growing more turbulent as the young were coming forward into life.

The Monthly Repository, speaking of the election of Sir James Mackintosh, as Lord Rector of the University of Glasgow, in opposition to Sir Walter Scott, says, "This election will convince Sir *Walter Scott* that the finest talents and the greatest literary popularity may be nullified, even amongst the young, who are most likely to set a high value upon them, by political subserviency."

The Reverend David Benedict, of Pawtucket, has now in the press, and will shortly publish a work, entitled "A History of all religions." *P. Journal.*

A singular discovery.—Last week a manuscript volume, of between 3 and 4 hundred pages, was discovered by Col. Edwards, of this town, under one of his buildings. The book is in a tolerable state of preservation, and is one of the finest specimens of penmanship we have ever seen. It has travelled the round of the literary circle in this place for the last four or five days, and it still remains a mystery; the characters in which it is written are unknown; they are neither Hebrew, Greek, nor Saxon, and the only parts of it hitherto intelligible, are a few *latin quotations. It is now* deposited in this office and those who are curious in these matters are invited to examine it. *Detroit Gaz.*

The Rev. Dr. Gardiner is chosen to deliver the annual Election Sermon before the Ancient and Honourable Artilery Company on the first Monday in June next.

THURSDAY LECTURE.

April 17th—TEXT, I Peter, i. 5—Add to your faith, virtue; and to virtue, knowledge.

Order has been restored among the Catholics in Philadelphia, by an agreement that both the Hogan and Bishop's parties, be excluded from St. Mary's church, until their differences can be judicially settled.

At a meeting of the Mayor and Aldermen of the city of Boston, on the sixteenth day of April, in the year of our Lord one thousand eight hundred and twenty-three—

The Board proceeded to examine the returns from the several Wards of the votes given in on the fourteenth instant for Mayor, when it appeared that the whole number of votes was 4766

Necessary to a choice	2384
Hon. JOSIAH QUINCY had	2505

and was declared to be elected Mayor of the City of Boston, for the year ensuing.

The Board also proceeded to examine the returns from the several Wards of the votes given in for Aldermen, and found the whole number of ballots to be 4782

Necessary to a choice	2392
Messrs. DAVID W. CHILD had	2651
ASHUR BENJAMIN	4643
ENOCH PATTERSON	2561
JOSEPH H. DORR	2457
STEPHEN HOOPER	2432
DANIEL BAXTER	4274
CALEB EDDY	4175
GEORGE ODIORNE	2669

and were declared to be elected Aldermen of the City of Boston, for the year ensuing.

Ordered—That the foregoing be published in the several Newspapers, for the information of the inhabitants of the City.

By order of the Mayor and Aldermen.

S. F. McCLEARY, *City Clerk.*

The Hon. Judge Jackson has resigned the office of Judge of the Supreme Judicial Court, in consequence of the feeble state of his health.—We understand that he proposes embarking shortly for Europe. *D. Adv.*

Representatives to Congress from Maine.—The last Portland paper does not furnish returns from all the districts; but gives an opinion that the Hon. Mesrs. *Longfellow*, *Lincoln* and *Kidder*, are elected, from Cumberland, Oxford and Somerset; and that in other districts there is no choice *Gaz.*

Military.—His Excellency the Governor has appointed Minott Thayer, Esq. of Braintree, Inspector of the 1st division, Massachusetts militia, with the rank of Colonel.

By the falling of an old partition wall in Union-street on Saturday afternoon last, Mr. Pike, the master mason, had his arm broken, and was otherwise very severely injured; and a child of Mr. Henry Utley, aged 7, who happened to be in the cellar, was instantly killed.

Distressing Casualty.—The house of Mr. Whitney at Cambridgeport took fire on Wednesday evening, and was entirely consumed together with all the household furniture, except a bureau and two beds. Mr. Whitney went into a chamber to secure his desk containing his books and papers; the door was accidentally fastened upon him, and before he was relieved from his dreadful situation, he was burnt in a most shocking manner.

GOSHEN, MARCH 24.

An Affair of Dishonour.—We understand that a couple of crazy fellows from Pattersons, one called Daniel K. Allen and the other Robert Dunlap, were found shooting at each other, near Ramapo' woods, on Wednesday last, when the civil authority interfered, and sent them to Rockland jail. It is said they fired three times, and that one of them accidentally received a scratch on the head.

Our readers may form some idea of the extremes to which Electioneering has been carried on in Massachusetts, when they are informed that the religious creeds of the two candidates for the office of Governor, have been bandied about in the newspapers as arguments for and against them. This sort of controversy is disreputable to all parties engaged in it, but particularly to those who began it. Our Constitutions proclaim the freedom of religion; the principles of our government abhor a political religion—and yet the ground is assumed, by the fact of urging a man's creed either for or against him, that all who do not profess certain tenets ought to be excluded from the higher offices, at least, of the Republic. What matter it whether a candidate be "a Calvinist," or "a parishioner of Brattle-Street Church," if his political principles are right? *Nat. Intel.*

To perpetuate the recollections of the distinguished services of Maj. Gen. LA FAYETTE, during the revolutionary war, the President of the United States has directed that the fortress at the Narrows, heretofore called Fort Diamond, should be known hereafter by the name of Fort La Fayette.

FOREIGN NEWS.

A brief sketch of the state of events in Spain, for the last three years, is given in the last number of the Portsmouth Journal. As the present posture of affairs in that country must render such a summary interesting to readers in general, we propose to transfer it to our columns. The part given this week extends from Jan. 1820 to April 1821.

As the public attention is directed so much at present, towards Spain, we have prepared a brief chronological account of the principal events in that country, during the last three years. Imperfect as it is, it may be of some use—for her present situation can hardly be understood without some knowledge of her recent history. Though very incomplete, we think it may be depended upon as accurate, so far as it goes.

1820, Jan. 1.—The Revolution commences with an insurrection among the troops near Cadiz. It was planned by Col. Riego and Quiroga. They place themselves at the head of different detachments of the army, and proclaim the constitution of 1812.

Feb. 1—Riego enters Algesiras—is pursued by Gen. O. Donnel. 18th, enters Malaga—maintains his ground, till he retreats to the mountains of Ronda; where his troops being reduced to 300 men, he disbands them on the 11th March.

The rumour of this insurrection spreads through Spain, and produces similar insurrections with various success at Corunna, Ferrol, Vigo, Pentevedra and Navarre.

March 3.—Gen. O'Donnel himself revolts and proclaims the Constitution.

9.—Gen. Freyre revolts at Cadiz. Ferdinand submits; promises to restore the Constitution, issues a decree abolishing the Inquisition.

10.—Publishes a decree, restoring the Constitution of 1812.

11.—Summons the Cortes to assemble, under that constitution.

21.—Quiroga and Riego made Field Marshals of the Army.

July 9.—The Cortes assemble; declare the press free; dissolve all convents and monasteries except eight; appropriate the ecclesiastical revenues to the payment of the national debt, and grant salaries to the Clergy in lieu of their church lands; abolish entails.

Nov. 9.—Sitting of the Cortes concluded.

16.—Disturbances at Madrid; King compelled to leave the Escurial, and come to the city.

21.—Riego appointed Captain-General of Arragon. The Archbishop of Valencia, who had opposed the revolution, banished. Gen. Morales, who had attempted a counter-revolution, flies to Portugal.

Dec.—The King issues a proclamation to restrain the excesses of the Revolutionary Clubs.

1821, Jan. 28.—Mathias Venuesa, one of the King's Chaplains, arrested for having written proclamations and caused them to be distributed about Madrid, in which the people were told that *a foreign army was on its march, to compel them to return to their duty*, to their God and their King.

Feb. 6.—The King complains that he has been insulted by the populace, and demands the assistance of the municipal authorities of Madrid to preserve order, which is granted.

25.—A Deputation at the head of which is the Bishop of Majorca, waits upon the King and requests him to attend, in person, at the opening of the Cortes.

March 1.—The King meets the Cortes, and delivers a speech proposed by his Ministers;—at the close of which he complains, with much bitterness, of the personal insults, to which he is exposed; and ascribes it to the want of firmness in the constituted authorities. This part of the speech causes great excitement in the Cortes. In the evening all the Ministers resign.

4.—The Cortes declare themselves permanent, on the ground that there are no responsible Ministers.

In their answer to the Speech, the Cortes declare that they have heard his complaints of personal insults, with grief and surprise—they remind him, that he is himself charged with the execution of the laws, and they promise him their concurrence and support.

New Ministers are appointed.

Insurrection of Merino at Burgos, in favour of the King.

April 3.—The junta at Barcelonia banish a large number of respectable persons to Majorca; on suspicion of their favouring the Austrians who were then at Naples.

LATEST FROM SPAIN.

We last night received Gibraltar Papers to 11th of March—Madrid dates, 3d.

The new Cortes commenced on the 1st. The King sent a fine constitutional and patriotic Message—and announced the appointment of an entire new Ministry—but four of them declined serving.

Some Members of the Cortes had pronounced the Palace the focus of a conspiracy against Liberty, and proposed to declare His Majesty's physical inability.

The invasion of Spain was expected to take place on the 15th of March.

Portugal, it seems, has resolved to make common cause with Spain. On this important subject, the London Courier (ministerial paper) has seen fit to be very particular in its remarks, by asserting—"that the guarantee of Portuguese Independence, by England, has never been understood to recognize the right of Portugal to precipitate herself, gratuitously, into a situation, which would entitle her to exact the fulfilment of it at the hands of England."

Extract of a letter dated

LIVERPOOL, MARCH 7, 1823.

War between France and Spain is still the general opinion; yet there does remain a hope, although very distant, of its being avoided. Within a few days past, there appears a greater probability of this country remaining strictly neutral in the event of war.

By the latest accounts from Europe, it appears that the people of France are far from being unanimous in favour of war. In the discussions on the subject of war in the Chamber of Deputies, the members became riotous, and the President felt obliged to adjourn the Assembly. On the following day it was voted to expel M. Manuel, deputy of La Vendee. It seems that this member had expressed himself warmly and pointedly against the war, and made some unpleasant comparison of the state of things in Spain, with what took place in France during the early stages of the Revolution.

M. Manuel would not leave the Hall, and the Guards were called in and removed him by force. Much sensation was occasioned in Paris by this movement; but it was thought that nothing serious would ensue.

The following paragraph from an English paper, shows the policy used by the French government in relation to the war.

The French government has resolved to publish no manifesto or declaration of war agaist Spain. Papers of this kind, says the correspondent of the Times, especially if they contain promises or engagements, are dangerous things—they are apt to be remembered when they should be forgotten. Besides, when no good reason can be given for an undertaking, it is well to give no reason at all. *Eng .pa.*

Latest from Europe.—By an arrival at New-York, London dates to March 8th, and Liverpool to the 10th, have been received. It appears that the session of the French Chamber of Deputies, had been extremely turbulent; that the expulsion of M. Manuel had by no means produced tranquillity in the Chamber, but rather the reverse; and that in the capital it had occasioned much ferment, and rendered it necessary to keep up a constant military patrol through the city. The following extract from a London paper shows the light in which the state of things at Paris is viewed in England.

LONDON MARCH 8.—Accounts from Paris will for some time be looked for with intense anxiety. The Paris papers of Wednesday contain enough to satisfy us that the apprehension is by no means groundless to which the infamous proceedings respecting Manuel have given rise here.—Paris is, in fact, in a state of feverish excitation. Throughout the whole of Wednesday the streets were crowded, but the groups, it seems, offered no resistance, though violent scenes are reported to have taken place on the preceding evening.

Intelligence from the squadron under Commodore Porter has been received, dated March 28. These accounts contain the particulars of the death of Lieut. Cocke. A part of the squadron has been examining the bays and inlets on the coast of Cuba and St. Domingo; but nothing of a certainly piratical character had been discovered; though most of the vessels they met were sufficiently suspicious.

The following is an extract from a letter lately received from the squadron.

Several vessels and parties, of a suspicious character have been fallen in with; but how they are ever to be known as pirates, except they are caught in the act, it is impossible to say. If all were apprehended that are suspicious, every coasting vessel about the island would be stopped, as there is good reason to believe they are all concerned. They are one day drogers, the next wood-cutters, salt-gatherers, or fishermen, as best suits them; and every Spaniard being armed with a knife, they require no other weapon in their mode of warfare.

The most horrid atrocities committed by them have come to our ears—whole ships' crews have been indiscriminately murdered.—A Dutch vessel was, a few days before our arrival, burnt in a bay to the windward of this, with all her crew. Several vessels have been taken by them, but not a soul is left to tell their fate.

Republic of Hayti.—President Boyer has issued a Proclamation by which all merchant vessels coming from any of the islands of the Archipelago to the windward and leeward, are prohibited from entering the ports of St. Domingo, on pain of confiscation.—The following remarks, relative to the Proclamation, are from the Boston Gazette.

The Proclamation of President Boyer, will put an effectual check to the abuses which he has suffered from the neighbouring Islands of Hayti, through the enmity of foreigners, and the cupidity of some Haytiens, who have forgotten their duty as such. Honest commerce will be benefited by this measure, as the fair merchant and trader will not have to compete with smugglers and knaves.

PENSACOLA, MARCH 8.

It has been determined, by the War Department, to open a *Military Road* from this place to the Barrancas, the nearest practible rout, bridging the bayous, &c. The Quartermaster for this station has received instructions to furnish necessary facilities, and it is presumable that the work will be commenced immediately. This road, in a military point of view, is all important, and in other respects, will be very beneficial to this place and neighbourhood.—At present, the overlaid rout to Barrancas is 15 miles, over a very bad road; and the proposed highway will reduce the distance to less than 6 miles. The troops will be enabled to march to the fort, from their new cantonment, in 40 minutes; whereas, as the road now is, it would be difficult to march in less than 6 hours. *Floridian.*

LIST OF ACTS,

Passed the Second Session of the Seventeenth Congress of the United States.

[CONTINUED FROM OUR LAST.]

To revive and continue in force the seventh section of an act supplementary to the several acts for the adjustment of land claims in the State of Louisiana.

For the relief of Samuel F. Hooker.

Extending the time of locating Virginia military land warants, and returning surveys thereon.

To alter the time of holding the District Courts of the United States for the District of Kentucky.

To repeal so much of an act passed April 18, 1806, as limits the price of certain lands in the State of Tennessee.

To regulate the commercial intercourse between the United States and certain British colonial ports.

Concerning the lands to be granted to the State of Missouri, for the purpose of education and other public uses.

To continue in force the act to provide for reports of the decisions of the Supreme Court.

To establish a National Armory on the Western waters.

Snpplementary to an act entitled "an act to designate the boundaries of districts, and establish Land Offices for the disposal of the public lands, not heretofore offered for sale in the States of Ohio and Indianna."

For the relief of Ebenezer Stevens and others.

For the relief of John Byers.

For the relief of the heirs and representatives of Alexander Montgomery, deceased.

To authorise the purchase of a number of copies of the sixth volume of the Laws of the U. S.

To remit to the state of Missouri the postage on certain law books.

For the relief of Robert Purdy.

For the punishment of frauds committed on the departments of the government of the U. S.

For the relief of Eleanor Lawrence.

Providing for the accommodation of the Circuit Court of the U. S. for Washington co. in the District of Columbia, and for the preservation of the records of said Court.

Granting to the state of Alabama the right of preemption to certain quarter sections of land.

For the relief of the heirs of Joseph Wilcox.

For the relief of the legal representative of James M'Clung, deceased.

MARRIED,

In New-Bedford, Mr. James Wood, of Nantucket, to Miss Mary Covill—Micah H. Ruggles, to Miss Lydia Rodman, daughter of Samuel Rodman, of that town.

In Canton, Mr. Laban Lewis, to Miss Abigail Endicott.

In Belfast, Mr. John Cotterill, of Nobleborough, to Miss Ruth Whittier, of B.

In Saco, Mr. Benjamin Hale, Principal of the Gardiner Lyceum, to Miss Caroline King.

In Taunton, Wm. A. F. Sproat, Esq. Attorney-at-Law, of Swanzey, to Miss Abby Ingell, daughter of Jonathan Ingell, Esq. of T.

In this city, on Sunday morning, by the Rev. Dr. Gardiner, William H. Gardiner, Esq. to Miss Caroline Perkins, daughter of the Hon. Thomas H. Perkins.

DIED,

Knocked overboard and drowned, on his passage from Blakely to New-Orleans, John D. Williams, son of Mr. Stedman Williams, of Roxbury, aged 27.

In Newburyport, Mr. Abraham Jackson, aged 75.

In Cohasset, Mr. Lazarus Nichols, aged 25, son of Capt. Noah N.

In this city, very suddenly, Miss Hannah Tower, youngest daughter of the late Elisha Tower, aged 19 years.

On Monday, Mr. Frederick Lloyd, aged 29.

On Tuesday morning, Mr. Edmund F. Snow, of Brewster, aged 25.

At Lynn, on the 6th inst. Robert Wormsted Trevett, son of Robert W. Trevett, Esq. aged 8 years. An interesting and promising youth.

At Bow, (N. H.) on Saturday the 5th instant, died, the venerable SAMUEL WELCH, the oldest person in New-Hampshire, at the age of *one hundred twelve years and seven months!* He was born at Kingston, in this state, Sept. 1, 1710, O. S. His grandfather, Philip Welch, was a native of England, and one of the first settlers at Ipswich, Mass. His father Samuel Welch, settled early at Kingston, and lived to between 80 and 90 years of age. His mother lived nearly a century: a sister till about 100, and a brother more that 90 years of age.

Mr Welch was the oldest native citizen of New-Hampshire. Three, however, have died here at a greater age, viz. Mr. Lovewell of Dunstable (father to Col. Zaccheus Lovewell, mentioned in Belknap's N. H. vol. ii. p. 233) aged 120: William Perkins of New-Market, who died in 1732, aged 116, and Robert Macklin of Wakefield, who died in 1787, at the age of 115. *N. Hamp. Pat.*

SMOOTH PREACHING.

A HIGHLY valuable religious tract entitled *Smooth Preaching*, is just received in town, from New-York, and is for sale at this office. April 18.

BOARDERS WANTED.

A RESPECTABLE private family, in a pleasant and healthy situation, about six miles from the city, proposes to receive a few genteel boarders.—Inquire at this office. April 18.

BOARDING.

A FEW genteel boarders can be accommodated in a respectable private boarding house, in a pleasant and central part of the city. Inquire at this office. April 18.

POETRY.

From the Connecticut Herald.

BY DR. PERCIVAL.

She faded, but in beauty—not a charm
Of feature or expression left her calm
And all-enduring look, that meekly bore
Smiles, as in happier years of infancy,
Before her roses wither'd—Not a sigh
Escap'd her, but she seem'd to live in hope,
That kindled by deferring. She had fed
So long upon the higher sympathies,
And had so long purified her heart's desires,
That all to her was spirit; and a veil
Of an ethereal tenderness was thrown
O'er all that once seem'd beautiful; and thus
She saw no other world, than such as FAITH
Had promis'd to her second life. No dark
And bigot frown o'ershadow'd her fair brow,
That every day grew purer, till it seem'd
Wrought of an Angel's essence, and it rose
Calm as the cloudless canopy of heaven;
And through it came a light, that gave to all,
On whom it sweetly shone, her peacefulness
And silent hope. Her feelings ever grew
Softer; and every thing, that had a sense
Of suffering, was pitied, if the winds
Blew chillier; and even the falling flowers
Were tenderly lamented. She had been
A devotee to Nature, and she felt
Intensely all its loveliness, and hung
Delighted on its wonders, not with dumb
And thoughtless ecstasy, but with an eye
That read a soul within them, and a voice
That hymn'd the song of gratitude. Her eye
Yet stole abroad at evening, when the wind
Is silent, and the landscape all is still,
And flowers are folding up their dewy leaves,
And birds are going to their unfledg'd young
Hid in the cluster'd foliage; when the air
Just stirs enough to rock them to repose,
And crisp the surface of a silent stream,
That flashes in the last departing ray,
And circles with its sheet of flowing gold
The islet tufted with an iris crown.
And the bright purple of the floating leaves
That wave along its current, as the wind
Sways them in graceful curves, and slowly turns
Their ever-changing mirrors to the sun,
Till the pool glitters with their glancing light.

She chose this hour of worship, and she knelt,
Not to the beautiful creatures she beheld,
But to their COMMON PARENT.—Tho' the world
Might claim a spirit's awe, it spread so fair,
So awful and so wonderful around;
And had such magic hues upon its clouds,
And such a tint of love upon its sky,
And such a blended harmony of light
And shadow; such a host of fairy forms,
All mellow'd by the misty ev'ning air,
And lovelier in their softness, that a soul
Fresh from its fountain might have worshipped here
Such rare and countless beauty. There she bent,
Herself the fairest; and she first took in
With an intensest pleasure, all the fair
And wondrous forms around her, and then rais'd
Her eyes in adoration. Then her brow
Met the clear sky, that was alone as pure,
And her keen eyes, that gather'd, as her life
Grew weaker, more of spirit, till they flash'd
With her soul's inward movings—those keen eyes
Look'd on the stars, that now came faintly forth
On their night-watching, and they seem'd to find
In those ethereal messengers, their home;
And there was such an ecstasy, her form
Seem'd chang'd to something heavenly, and to rise
As a dove rises on a quiet wing,
And float into her kindred purity.

Miscellany.

From Lights and Shadows of Scottish Life.

THE FAMILY-TRYST.

(Continued from page 126.)

The year with all its seasons, fleeted happily by—the long warm months of Summer, when the night brings coolness rather than the shut of light—the fitful, broken, and tempestuous Autumn—the Winter, whose short, but severe days of toil in the barn, and cheerful fire-side nights, with all their work, and all their amusement—soon—too soon, it is often felt, gives way to the open weather and active life of Spring—the busy, working, enlivening Spring itself—were now flown by—and it was now the day of the *Family Tryst*, the dear Twelfth Day of beautiful but capricious month of May.

Had any one died whose absence would damp the joy and hilarity of the Family-Tryst, and make it a meeting for the shedding of tears? No. A kind God has counted the beatings of each pulse, and kept the blood of them all in tranquil flow. The year has not passed by without many happy greetings—they had met often and often—at church—at market—on chance visits at neighbours' houses—and not rarely at the cottage at the Hall-gate. There had been nothing deserving the name of separation. Yet, now that the hour of the *Family-Tryst* was near at hand, all their hearts bounded within them, and they saw before them all day, that smooth verdant plat, and heard the delightful sound of that waterfall.

The day had been cheerful, both with breezes and with sunshine, and not a rain cloud had shown itself in the sky. Towards the afternoon, the wind fell, and nature became more serenely beautiful every minute, as the evening was coming on with its silent dews. The parents came first to the Trysting-place, cheered, as they approached it down the woody glen, by the deepening voice of the Shaw-linn. Was that small turf-built altar, and the circular turf-seat that surrounded it, built by fairy hands? They knew at once that some of their happy children had so employed a few leisure hours, and they sat down on the little mound with hearts overflowing with silent, perhaps speechless gratitude.

But they sat not long by themselves—beloved faces, at short intervals, came smiling upon them—one through the coppice-wood, where there was no path—another across the meadow—a third appeared with a gladsome shout on the cliff of the waterfall—a fourth seemed to rise out of the very ground before them—and last of all came, preceded by the sound of laughter and of song, Abel and Alice, the fairies who had reared the green grassy Altar, and who, from their covert in the shade, had been enjoying the gradual assemblage. "Blessings be to our God—not a head is wanting," said the Father, unable to contain his tears—"this night could I die in peace!"

Little Abel and Alice, who, from their living so near the spot, had taken upon themselves the whole management of the evening's ceremonial, brought forth from a bush where they had concealed them, a basket of bread and cheese and butter, a jar of milk, and another of honey—and placed them upon the turf—as if they had been a rural gift to some rural deity. "I tho't you would be all hungry," said Abel, "after your trudge—and as for Simon there, the jolly gardener, he will eat all the kibbock himself, if I do not keep a sharp eye upon him. Simon was always a sure hand at a meal. But, Alice, reach me over the milk jar. Ladies and gentlemen, all your very good healths—Our noble selves." This was felt to be very fair wit of Abel's—and there was an end to the old man's tears.

"A vote," quoth Abel, "that every man (beginning with myself, who will be the oldest man among you when I have lived long enough) give an account of himself, and produce whatever of the ready rhino he may have made, found or stolen, since he left the How. However, I will give way to my father—now for it, Father—let us hear if you have been a good boy." "Will that imp never hold his tongue?" cried the mother, making room for him at the same time on the turf seat by her side—and beckoned him with a smile, which he obeyed, to occupy it.

"Well then," quoth the Father, "I have not been sitting with my hands folded, or leaning on my elbows. Among other small matters, I have helped to lay about half a mile of high road on the Macadam plan, across the lang quagmire on the Mearns Muir, so that nobody may be sucked in there again for fifty years to come at the very soonest. With my own single pair of hands I have built about thirty rood of stone dyke five feet high, with two rows of throw-stones, connecting Saunders Mill's garden wall with the fence round the Fir Belt. I have delved to some decent purpose on some half score of neighbors' kail yards, and clipped their hedges round and straight, not forgetting to dock a bit off the tails o' the peacocks and outlandish birds on that queer auld-fashioned terrace at Mallets-Heugh. I cannot have mown under some ten braid Scots acres of rye grass and meadow hay together, but finding my back stiff in the stooping, I was a stooker and a banster on the Corn-rigs, I have threshed a few thrieves in the minister's barn—prime oats they were, for the glebe had been seven years in lea. I have gone some dozen times to Losmahago for the clear-lowing coals, a drive of forty miles back and forward I'se warrant it. I have felled and boughed about forty ash-trees, and lent a hand now and then in the saw-pit. I also let some o' the day-light into the fir wood at Hall-side, and made a bonny bit winding walk along the burn-side for the young ladies' feet. So, to make a long story short, there is a receipt (clap a bit o' turf on't, Abel, to keep it frae fleeing off the daisies) from the Savings Bank, for £25 13s. signed by Baillie Trumbuell's ain hand. That is a sight gude for sair een. Now, Mrs. Alison, for I must give you the title you bear at the Hall, what say you?"

"I have done nothing but superintend the making o' butter and cheese, the one as rich as Dutch, and the other preferable to Stilton—My wages are just fifteen pounds, and there they are. Lay them down beside your Father's receipt. But I have more to tell. If ever we are able to take a bit farm of our own again, my Lady has promised to give me the Ayrshire Hawkie, that yield sixteen pints a day for months at a time, o' real rich milkness. She would bring £20 in any market. So count that £35 my bonny bairns. Speak out my Willy, no fear but you have a good tale to tell."

"There is a receipt for thirty pounds, lent this blessed day, at five per cent, to auld Laird Shaw—as safe as the ground we tread upon.—My wages are forty pounds a year—as you know—and I have twice got the first prize at the Competition o' Ploughmen—thanks to you father, for that. The rest of the money is gone upon fine clothes, and upon the bonny lasses on a Fair day. Why should not we have our enjoyments in this world as well as richer folk?" "God bless you, Willy," said the old man; "you would not let me nor your mother part with our Sunday's clothes, when that crash came upon us—though we were willing to do so to right all our creditors. You become surety for the amount—and you have paid it—I know that. Well—it may not be worth speaking about—but it is worth thinking about—Willy—and a Father need not be ashamed to receive a kindness from his own flesh and blood."

"It is my turn now," said Andrew, the young gardener. "There is twelve pounds—and next year it will be twenty. I am to take the flower-garden into my own hand—and let the Paisley florists look after their pinks, and tulips, and anemones, or I know where the prizes will come after this. There's a bunch o' flowers for you, Alice—if you put them in water they will live till the Sabbath-day, and you may put some of them in your bonnet. Father, William said he had to thank you for his ploughmanship—so have I for my gardening. And wide and rich as the flower-garden is that I am now to take under my own hand, do you think I will ever love it better, or sa weel, as the bit plot on the bank side, with its bower in the corner, the birks hanging ower it without keeping off the sun, and the clear burnie wimpling away at its foot? There I first delved with a spade o' my ain—you put the shaft in yourself, Father—and, trust me, it will be a while before that piece of wood gangs into the fire."

"Now for my speech," said Abel—"short and sweet is my motto. I like something pithy. Lo, and behold a mowdiwart's skin, with five and forty shillings in silver! It goes to my heart to part with them. Mind, father, I only lend them to you. And if you do not repay them with two shillings and better of interest next May-day, Old Style, I will put the affair into the hands of scranty Pate Orr, the writer at Thorney Bank. But, hold—will you give me what is called heritable security? That means land, does'nt it? Well, then, turf is land, and I thus fling down the mowdiwart purse on the turf—and that is lending money on heritable security." A general laugh rewarded this ebullition of genius from Abel, who received such plaudits with a face of cunning solemnity,—and then the eldest daughter meekly took up the word and said—"My wages were nine pounds—there they are!" "Oh ho," cried Abel, "who gave you, Agnes, that bonny blue spotted silk handkerchief round your neck, and that bonny gae droll pattern'd gown? You had not these at the How—may be you got them from your sweetheart;" and Agnes blushed in her innocence like the beautiful flower, "Celestial rosy red, Love's proper hue."

The little Nourice from the Manse laid down on the turf without speaking, but with a heartsome smile, her small wages of four pounds—and, last of all, the little fair-haired, blue-eyed, snowy-skinned Alice, the shepherdess, with motion soft as light, and with a voice sweet as an air-harp, placed her wages too beside the rest.—"There is a golden guinea—it is to be two next year, and so on till I am fifteen. Every little helps." And her father took her to his heart, and kissed her glistening ringlets and her smiling eyes, that happily shut beneath the touch of his loving lips.

By this time the sun had declined—and the sweet sober gloaming was about to melt into the somewhat darker beauty of a summer night. The air was now still and silent, as if unseen creatures that had been busy there had all gone to rest. The mavis that had been singing loud, and mellow, and clear, on the highest point of a larch, now and then heard by the party in their happiness, and flitted down to be near his mate on her nest in the hollow root of an old ivy-wreathed yew tree. The snow-white coney looked out from the coppice, and bending his long ears towards the laughing scene, drew back unstartled into the thicket.

The old man now addressed his children with a fervent voice, and told them that their dutiful behaviour to him, their industrious habits, their moral conduct in general, and their regard to their religious duties, all made them a blessing to him, for which he could never be sufficiently thankful to the Giver of all mercies. "Money," said he, "is well called the root of all evil—but not so now. There it lies—upon the turf—an offering from poor children to their poor parents. It is a beautiful sight, my bairns, but your parents need it not; they have enough. May God forever bless you, my dear bairns.—That night at the How, I said this meeting would be either a fast or a thanksgiving, and that we would praise God with a prayer, and also the voice of psalms. No house is near—no path by which any one will be coming at this quiet hour. So let us worship our Maker—here is the Bible."

"Father," said the eldest son, "will you wait a few minutes—for I am every moment expecting two dear friends to join us. Listen, I hear footsteps and the sound of voices round the corner of the coppice. They are at hand."

A beautiful young woman, dressed almost in the same manner as a farmer's daughter, but with a sort of sylvan grace about her, that seemed to denote a somewhat higher station, now appeared, along with a youth, who might be her brother. Kindly greetings were interchanged, and room being made for them, they formed part of the circle round the Altar of turf. A sweet surprise was in the hearts of the party at this addition to their number, and every face brightened with a new delight.—"That is bonny Sally Mather of the Burn-House," whispered little Alice to her brother Abel. "She passed me ae day on the brae, and made me the present of a comb for my hair you ken, when you happened to be on the ither side o' the wood! Oh! Abel, has nae she the bonniest and the sweetest een that ever you saw smile?"

This young woman, who appeared justly so beautiful in the eyes of little Alice, was even more so in those of her eldest brother. She was sitting at his side, and the wide earth did not contain two happier human beings than these humble, virtuous, and sincere lovers. Sally Mather was the beauty of the parish; and she was also an heiress, or rather now the owner of the Burn-House, a farm worth about a hundred a year, and one of the pleasantest situations in the parish, remarkable for the picturesque and romantic character of its scenery. She had received a much better education than young women generally do in her rank of life, her father having been a common farmer, but, by successful skill and industry, having been enabled, in the decline of life, to purchase the farm which he had improved to such a pitch of beautiful cultivation. Her heart William Alison had won—and now she had been for some days betrothed to him as his bride. He now informed his parents and his brothers and sisters of this; and proud was he, and better than proud, when they all bade God bless her, and when his father and mother took her each by the hand, and kissed her, and wept over her in the fulness of their exceeding joy.

"We are to be married at mid-summer; and, father and mother, before winter sets in, there shall be a dwelling ready for you, not quite so roomy as our old house at the How, but a bonny bield for you, I hope, for many a year to come. It is not a quarter of a mile from our own house, and we shall not charge you a high rent for it, and the two three fields about it. You shall be a farmer again, Father, and no fear of ever being turned out again, be the lease short or long."

Fair Sally Mather joined her lover in this request with her kindly smiling eyes, and what greater happiness could there be to such parents than to think of passing the remainder of their declining life near such a son, and such a pleasant being as their new daughter? "Abel and I," cried little Alice, unable to repress her joyful affections, "vill live with you again—I will do all the work about the house that I am strong enough for, and Abel, you ken, is as busy as the unwarted bee, and will help my Father about the fields, better and better every year. May we come home to you from service, Abel and I?" "Are you not happy enough where you are?" asked the mother, with a loving voice. "Happy or not happy," quoth Abel, "home we come at the term, as sure as that is the cuckoo. Harken how the dunce keeps repeating his own name, as if any body did not know it already. Yonder he goes—with his tittling at his tail. People talk of the cuckoo never being seen—why, I cannot open my eyes without either seeing either him or his wife. Well, as I was saying—Father—home Alice and I come at the term. Pray, what wages?"

"But what brought the young Laird of Southfield here?" thought the Mother—while a dim and remote suspicion, too pleasant, too happy, to be true, past across her mutual heart. Her sweet Agnes was a servant in his father's house, and though that father was a laird, and lived on his own land, yet he was in the very same condition of life as her husband, Abel Alison—they had often sat at each other's table—and her bonny daughter was come of an honest kind; and would not disgrace any husband either in his own house, or a neighbour's, or in his seat in the kirk. Such passing thoughts were thickening in the mother's breast, and perhaps not wholly unknown also to the Father's, when the young man, looking towards Agnes, who could not lift up her eyes from the ground, said, "My Father is willing and happy that I should marry the daughter of Abel Alison. For he wishes me no other wife than the virtuous daughter of an honest man. And I will be happy—if my Agnes makes as good a wife as her mother."

A perfect blessedness now filled the souls of Abel Alison and his wife. One year ago, and they were what is called, utterly ruined—they put their trust in God—and now they received their reward. But their pious and humble hearts did not feel it a reward, for in themselves, they were conscious of no desert. The joy came from heaven, understood by them, and with silent thanksgiving and adoration did they receive it; like dew, into their opening spirits.

But now the moon shewed her dazzling crescent light over their heads, as if she had issued gleaming forth from the deep blue of that very spot of heaven in which she hung; and fainter or brighter far and wide over the firmament, was seen the great host of stars. The old man reverently uncovered his head; and, looking up to the diffused brilliancy of the magnificent arch of heaven, he solemnly exclaimed, "The heavens declare the glory of God, and the firmament showeth forth his handy work.—Day unto day uttereth speech, and night unto night showeth knowledge. My children, let us kneel down and pray." They did so; and on rising from that prayer, the mother, looking towards her husband, said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

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